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VOLUME XXXXI

MAY, 1923

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THE FORTIETH ANNUAL MEETING

of the

AMERICAN McALL ASSOCIATION

will be held in the

ST. MARK'S EPISCOPAL CHURCH, NEW BRITAIN, CONNECTICUT

Wednesday and Thursday

May 2d and 3d

Chairman of Hospitality

MISS CORNELIA CHAMBERLAIN

Sunnyledge, New Britain, Connecticut

The program of the convention is an attractive one. Rev. James Gordon Gilkey, of Springfield, Mass., will be the Wednesday evening speaker. Mme Charles Bièler, who needs no introduction to a McAll audience, speaks on "The Healing of France."

Miss Bertha Condé gives the inspirational talk on Thursday.

At the close of the Wednesday afternoon session the New Britain Auxiliary plans to take the delegates and guests for a motor trip to Farmington, thence to the New Britain Country Club, where the Children's Auxiliary will give a McAll playlet. The French costumes worn have been made by the New Britain ladies and will be sent immediately after to the Paris *Vestiaire*.

Notwithstanding the many responsibilities and new claims which press upon it, the Mission has consented to take back the work of evangelization in la rue Etienne Dollet, Paris (Menilmontant), which the Lutheran Church of Bon Secours is no longer able to support. The hall is the outgrowth of the second *salle* opened by Dr. McAll in 1872, in the quarter adjacent to Belleville. The faithful agent of the Mission, M. Mabboux, who has preached the Gospel so many years at Desvres, Paris and Corsica, was a convert of the Menilmontant hall.

Death has removed another one of the venerated workers of the Mission in Dr. Henry James Benham, who for many years was a member of the Paris Committee and treasurer of the Mission. He was an English physician and like Dr. McAll and several others, renounced his career to come to France to devote his faith and zeal to the propagation of the Gospel among the French people. For some time he had the direction of the work at *La Villette* to which he gave himself with ardor and together with his dear wife accomplished much good. Although he had been obliged to give up all active service for the Mission for several years, he was still a corresponding member of the Committee. His death occurred at Saint-Sulpice, Switzerland, on the twenty-second of December.

The church of Amiens has just celebrated the twenty-fifth anniversary of the ministry of its pastor, Mr. Donald Bruce, a ministry made doubly blessed by the devoted help of Mme Bruce and it would be impossible to separate the influence wielded by them both in the work of *La Mission Populaire* in Amiens. The Mission was happy to join with the church in warm congratulations and best wishes.

A splendid audience overflowed the large assembly room of 229 rue Marcadet, to celebrate the fiftieth anniversary of *La Maison Verte* which was founded by the *Mission Populaire* but passed over some years ago to the care of the parish of Saint-Esprit.

The pastor, Maurice Blanc, who presided, described the work already accomplished and what remained to do. Mr. Guex traced the progressive development of the work, its modest beginning in the little hall on the boulevard Ornano; then its larger activity in the hall on the boulevard Barbés; its transformation into *La Maison Verte*; so named for the color of the mosaics which decorated the façade of the property of which it became a tenant in rue Clignancourt and where it had taken a new development in adding many branches until it was the best-equipped organization for evangelization in Paris; then its transference to the actual *Maison* where it most happily and worthily completed its network of effort; and finally came its separation from *La Mission Populaire* to become the missionary field of the church of Saint-Esprit.

It will be remembered that the hall annex to the Brittany *Semeuse* has been erected for some years at St. Nazaire. A small work has been maintained there up to the present and some good has been accomplished, but now this post of St. Nazaire is about to become a sort of annex to the *Fraternité* of Nantes. M. Garnier is to assume charge of it and to interest himself in establishing a Thursday-school and visiting the homes to supplement the evangelistic meetings. At the same time in response to the request of a group of young men eager to become Unionist Scouts, M. Garnier, who has a well-deserved reputation in that line of work, is occupied in organizing a troop of Scouts.

Our two missionary boats have experienced dangerous floods and M. Dautry at Nemours as well as M. Chollet at Compiègne, have had to double their hawsers and watch at night during the rising waters. The critical situation ended happily, however, but on board the *Bon Messenger* as on the *Bonne Nouvelle* they know what it means "to watch."

Director Guex writes, "Last month I was at St. Quentin to appear before the commission of the Reparations Committee which had to decide definitely the amount allowed us as indemnity for the *dommages de guerre*, taking into consideration the rebuilding we have done to the house in rue de Cambrai. The indemnity has been fixed at 326,000 francs, but it has no more value than the paper on which it is written at present, for France, after having spent nearly one hundred thousand million francs for reparations in the devastated departments, cannot continue to pay any longer what Germany refuses to pay her. France has made tremendous efforts but there are limits to everything and she cannot exceed the efforts she has already made."

A campaign of *La Cause* gathered at the Faubourg St. Antoine, the oldest of the present halls of the Mission, large audiences on the 12th, 13th and 14th of January. The devoted friends of our *salle* as well as the newcomers seemed to enjoy most thoroughly the series of meetings.

WHY WE NEED A RELIEF FUND

A growing misapprehension prevails throughout the Association—namely, that there is no longer any great need of Relief Funds. A thoughtful reading of the following examples, gathered at random from the list of “cases helped” by the fund, will give an idea of how it is administered and its value in saving many a young life whose future usefulness to family and Mission cannot be estimated.

“P. D.” was in Lille during the German occupation and suffered in consequence. As soon as we had her in Paris she was sent to the Deaconess’ Institution for some time and from there to the sanatorium at Versailles, where she remained until the summer of 1921. At that time the doctor thought that a higher altitude might effect a cure and we sent her to the pine forests above Ste-Marie-aux-Mines in Alsace, where she remained for some months. On her return the doctor pronounced her well on the road to recovery but said she must not return to Lille for some time. Fortunately a girl friend, a dress-maker, who was married and living in Courebevoie was able to board her and she remained there, helping in the dress-making. But again she caught cold last winter and was very ill with bronchial pneumonia.

Recovering from that she was about to return to Lille when she developed appendicitis. Thanks to a great Protestant surgeon she was operated on at very small expense. Now she is at Lille for a few months to see if she can stand the climate. If so, she is to spend this summer in the country and then return to Lille and her beloved *Foyer*, her family and her bread-winning occupation, if all goes well.

Without the *Relief Fund* we could never have saved “P. D.” and without its continuation how shall we send her into the country this summer?

“H. G.” is a young woman, who, after having cared for her mother through long years of an incurable disease, was left alone to nurse her father through the painful stages of smoker’s cancer. Finally, after his death, her health gave way and she soon spent the very little money the constant ill health of the parents had permitted of saving. She had been one of our Grenelle girls from early childhood. After much hesitation she came to us and asked advice. What would you have done?

Used the Relief Fund? So we did and "H. G." spent some time at the Deaconess' Institution in Paris, then at the convalescent home at Neuilly. Back to earn her living; but a second break sent her for a new stay at the Deaconess', then an operation, and a country sojourn. Back to work again, stopped by illness, followed by a year in the convalescent home at Nice. Now, fairly strong, she is planning to return to Paris and regular work so as "to pay back what the Mission has done for her."

And our Mission workers? The wife of one of them is in a very precarious state of health; in fact, there are at least two in that condition just now. Both these women, who work bravely to second their husbands, can probably be saved if they spend several months of rest in southern France and both have families and aged parents to support. Naturally the pitifully small salaries cannot cover such extra expense. And yet, to do that would be to save their useful lives for their families and the Mission. And the Relief Fund is almost empty!

Mlle Prevost-Brouillet writes from St. Quentin of the joy the portion of Relief Fund devoted to shoes has brought:

"I am sending a sample of the 'orders' given to thirty-seven children to enable them to receive the *galoches* and *sabots* bought with the money that you so kindly sent us.

"You will see how necessary they were and what joy they brought to these brave big and small people who live in this very poor land. In spite of all, they have made great progress and if you could see them now on Sundays as clean as possible—except their feet—and compare them with what they were two years ago you would not recognize them. Oh! what a good and lovely thing the Gospel is! Happy are they who do all in their power to spread the good news and serve such a gentle and loving Master. May we all do what He wishes!

If any additional words are needed, these from our wise director should impel our attention: "I beg to be allowed to insist again on the real necessity of the Relief Fund. Soon its coffers will be quite empty and I am very anxious as to what we shall do to continue what has been begun and how to reply to the requests for help from so many poor and needy. We shall have to close down our *ouvroirs*, which give a little work

to poor women who have no other means of subsistence and who are converts of the Mission; we shall have to refuse to help our workers to educate their children; we shall not be able to send to hospital or sanatorium our young folk, girls or boys, whose health continues to feel the effects of the war years, nor to give a momentary aid to families in distress."

VACATION COLONIES—THEIR REAL VALUE

REPORT OF THE COLONY AT AUBENGUE IN 1922

(BOYS FROM FIVES-LILLE AND AMIENS)

Aubengue is the name of a hamlet on the coast, not very far from Boulogne and nearby, hidden in the sands of the downs and the grasses of the moors, are the two huts of the holiday colony of the *Foyer du Peuple* of Fives-Lille, where, each summer, from July to September, three squads of about seventy boys, from seven to fifteen years old, come to breathe the pure sea air so necessary for their lungs after the long months spent in the dust of the cities of the North and of the *Pas-de-Calais*.

A stranger arriving at the colony would probably not know just which way to turn or where to find the director—particularly at certain hours of the day—for he would find himself in the midst of a great band of children, big and little, laughing and shouting, in unrestrained joy. The matron, usually occupied with the material cares of the colony, might then be found kindly lending her back to a prodigious game of leap-frog. The director might be acting as goal post, his helpers running, jumping, shouting and everybody rushing about and joyously breaking the calm of the solitary moor in the brightness of the seashore—which is not a fashionable resort!

There are, however, rules at Aubengue. For instance, in the morning no one dreams of getting up until the director has given the signal. It might be too much to say that he has never given the signal a quarter of an hour too soon, so as to safeguard the rule, when the dormitory has grown very noisy.

After their open-air toilet, the boys have a tremendous appetite and they devour with frenzy piles of slices of bread and butter. Then morning prayer assembles all the Protestants, and always very many of the others, though there is no obligation. Afterwards, they play near the huts, they dig holes in

the sand, or make themselves tents; they light fires and get as black and as smoky as they like. The morning is also the time for the visit to the dispensary; we all do a bit of "first-aid;" painful arms, scratched legs, fingers and toes that have been stung; the *bistouri*, tincture of iodine and massage are all our stock in trade of remedies and everybody is in good health. This year there was, however, a doctor in the colony and in spite of that no one was more ill than usual!

In the afternoon we go to the sea; it is about two kilometers off, which prevents its being a constant source of danger and this also allows us to give, in appearance at any rate, a certain amount of liberty to our boys, which pleases them much.

Once at the sea they thoroughly enjoy it. In the water, on the beach, they run, play and jostle for the most part amicably, though I cannot but say that sometimes a fight begun in play finishes in earnest! However, laughing is the order of the day and accompanies the games of rounders, prisoners' base, etc. The young men, Christian students for the most part, who have come to act as "big brothers" to all these shouting, yelling lads, act as leaders, running and shouting more than all the rest, at the cost of losing their voice temporarily or of tiring themselves out—for they must give the impression of their physical as well as of their moral superiority if the latter is to carry weight.

Sometimes the colony remains late on the beach. Must we not take advantage of the sunset on the water, of the wonderful tints of the evening, to put a little beauty and light into the minds of these boys who see so much that is vile; and thus attempt to purify with sweet and luminous memories these young souls already defiled?

In the evening, after dinner, when all the children are in bed, the "big brothers" make their "round." It is the hour when the dusk descends upon the moor, when in the darkness of the dormitory each is guarded from the curious glances of his neighbor or his sarcastic remarks. It is the hour when they can be alone with their conscience and the "big brothers" come then in the quiet of the evening and the peace of the night, entreating them to examine themselves, to listen to the voice of conscience; trying to lead them lovingly to a necessary repent-

ance; encouraging them tenderly to make serious decisions. Often they do not respond; still more often they confess, they listen to advice, as to morality, truthfulness, kindness; they weep sometimes, and then we pray. And the day closes in peace after having been spent in joy.

The "big brothers" serve at Aubengue an apprenticeship of unchangeable good temper, of a patience that nothing can shake, of a perfect calm; these are more particularly needed on rainy days (we should have a covered shed for such days). The task is really tiring, but what does that matter? We are so profoundly sure that we are useful. To wipe a nose, to bandage a wound, to cheer a tearful face, all these are at Aubengue a sort of priesthood. One gives oneself without stint or measure, because one really can do no other.

For our little brothers have need to take at Aubengue a course in confidence and affection as much as in sunshine and open air. They have to lose the habit of protecting their heads with their arms as soon as they have done the slightest thing and they must gain the habit of looking one straight in the face. Moral health first of all! In this respect our boys vary greatly: some seem open, smiling, well-behaved—these have, as a rule, a nicely prepared outfit and consequently a good mother. The others come from miserable homes and have no manners to speak of. During the first days these latter are distrustful, defiant, suspicious. But what a joy it is to notice in a few days a change in the expression of this or that poor lad whose prematurely hard expression showed a too early apprenticeship to much that is ugly in life, ill used by his usual companions. While we are en route for the sea some afternoon, he comes, in spite of the natural reserve of his boyish fourteen years, urged by a real need of affection; he walks a bit in silence by the side of his "big brother," takes, sometimes with a giggle to hide his shyness, his bathing suit and towel and carries them all the way. Finally he makes a great decision. He takes the arm of the "big brother" and shyly passes it around his own neck. Oh, for a little love he has given all his heart!

We love each other at Aubengue and that is why it is so good to be there.

H. Roser, *Missionary Student*



A SUN BATH ON THE WARM SAND

A DAY AT THE COLONY "LA BERNERIE"

The bell, rung by a vigorous hand, sounds at seven o'clock to awaken the household. Toilets made, all the heads combed (and that is no light task with so many little girls), we go down to breakfast at eight o'clock.

At 8.30 we have prayers; the elder girls with Mlle Muller have a Bible study while the smaller ones, with Mlle Pont, listen to one of the captivating stories of the Bible, which they follow with interest. We sing a great deal, too, and how all of them love the morning hour where they learn what it means to put all the day into the gracious hands of the Heavenly Father who gives us all things, and to ask His help to keep us from sin and evil. This morning hour is quite a new thing for the children who have not been in one of our holiday homes before and they learn to love it much.

Afterwards, everyone goes to work. The different services are portioned out, some to sweep, others to prepare the vegetables, others to clean the dormitories, etc. Sometimes, someone would much rather go and play, but taken all together

there is a great deal of good will and the smaller ones complain when one cannot find some light task to give them to do.

Then the children go to play, for a walk, etc., according to the day, the weather and the tide, till the hour for the bath. Great excitement!

The first days, great were the cries and the trembling. Many were the little ones who did not dare come into contact with that immense sea and that cold water: "Mademoiselle, I do not want to go into the sea, I am afraid," and one had to seize them and plunge them vigorously. After which they enjoyed it so much that it was even more difficult to get them out of the water. A good friction, a sun bath on the warm sand, and they are ready to devour with a gigantic appetite the satisfying meal prepared by the cook.

After lunch, rest, correspondence, games for the little ones and a long walk. It is good to see our children wading at low tide, seeking crabs, mussels, shells. They want to take everything and often come back soaked. One has to admire everything they find: "Mademoiselle, look at this crab, isn't he a big one? Oh! what a pretty shell!" "What is that?" "What lovely seaweed!" And what surprises: "Mademoiselle, I did not think it was like that, the sea! I thought that there was no ground underneath and that one was hanging up in the water, so I was afraid to be drowned because I cannot swim."

Sometimes we went into a pretty pine wood. There were other delights, flowers to pick, pretty, scented pinks of which enormous nosegays were made to place in the refectory and the dormitories.

After having done full justice to the evening meal, each enjoys, according to his tastes or age, a game in the garden or on the beach; a walk along the beach to see the sunset.

Then comes the favorite hour of all the day when, in little groups, in each dormitory, eight or ten children have their evening prayers. A very simple service, several hymns and a prayer; but it is also the moment when one goes over all the day's doings; the hour of little confessions, of talks beside each little bed, sometimes of tears shed; "Mademoiselle, I am so sorry I was naughty, I will try not to do so again." It is at this hour that the souls of these children are most easy of access and we

get even so little * * * a glimpse * * * of what is the inward struggle and the secret of victory. A good-night kiss to each, at this hour one feels really the mother of all this little band—good-night!—and the household goes to sleep.

This is an ordinary day. Naturally there are the unexpected events, the excursions, the many little everyday happenings which teach us to know the characters of our children and enable us to correct, to amend, to put right. Mimi does not like this, Jeannette does not want to eat that, and the child remains with its mouth shut before the well-filled plate and goes hungry to bed to begin again the next day. But when one comes home from the country, one says in triumph to one's mother: "Before I did not like carrots, or vermicelli—but now I like them."



LUNCH ON THE TERRACE—"VILLA BONNE HUMEUR"

There are the fits of bad temper, the disputes, disobediences, etc., and having the children entirely with us how often have we not been obliged to remark, alas! to what extent their upbringing is neglected in their homes; how little their parents think of the price of the soul of their child. And how we should like to have them even longer with us, so as to protect them better

and to give them more surely the right direction towards God, towards truth and goodness.

They came back with healthy cheeks, bright eyes, their minds and their hearts full of happy memories: "Next year I should like to stay three months."

The day after we got back, a child of twelve, not the least troublesome, came to me, in tears: "I cry all day long, I want you so"—and, indeed, poor girl, what a change! Instead of the sea, the wholesome sea air, and the Christian influences of the colony, the stifling air of the city, the tiny home and the daily friction with a grandmother who is a little too fond of the bar at the corner. As often as she can, this girl comes to us and there I find her calm, gentle, while at home she is excited and troublesome and yet: "*Grand'mère m'a trouvée toute changée*" she says. Other mothers have also seen progress. It would require more than a month for such progress to be absolutely stable and we long for a colony where the stay would be longer and where the results obtained might remain permanent.

H. PONT

"LA CAUSE" AND THE FEDERATION OF FRENCH "FRATERNITES"

REV. HENRI MERLE D'AUBIGNÉ

(Readers of the RECORD are following with interest the progress of the two hopeful Protestant movements in France, *La Cause* and the rapid growth of the *fraternité* idea which has developed into the Federation of French *Fraternités*. The following extract from a letter of the Corresponding Secretary in Paris is of much interest.)

"One of our greatest sources of encouragement is *La Cause*. As MM. Durrleman and Lauga cannot suffice for all the Missions they are asked to undertake, we have engaged four very good new men who will give part of their time to the Missions of *La Cause*. These are Pastor Frank Poulain, of Boulogne-sur-Mer, well known as a revival preacher in Northern France; Professor Arnal, of Montpellier Protestant Theological Faculty, who is a power among young men; Pastor Frank Thomas, of Geneva, a leader in evangelism, and Pastor Ullern, of the French Wesleyan Methodist Church, a remarkable and spiritually minded Mission preacher and, what is not common amongst us, a successful business man. We thank God for this extension of our field of labor.

"Whereas *La Cause* is spiritual, evangelistic and works for Christian culture, the new organization, the Federation of French *Fraternités* is more Christian-social.

"*Fraternité* has gradually come to mean among French Protestants what is understood in America by an institutional church or mission. At the Christian-social Conference recently held in Strasbourg the Missions and churches of this type were federated, as is the case with your Y. P. S. C. E., without interfering with mission or church organizations.

"It was the McAll Mission that founded the first institutional missions in France—*Maison Verte*, *Solidarité* of Roubaix, *Foyer du Peuple* of Fives-Lille."

THE DEVELOPMENT OF "FRATERNITIES" IN, NORTHERN FRANCE

HENRI NUSSLÉ

It is twenty-five years since the first *fraternités* were established in France, in the heart of the industrial region of the North—at Lille and Roubaix. From them sprang the Christian Unions (supplemented by the Federation of Christian Students and the Boy Scout movement), the Blue Cross, the White Star and all the works which aim at the grouping of people whose purpose is self-restraint. The *fraternités* were an effort to revive the church of France and its methods of evangelization.

This reform, as necessary to the churches as to the progressive movements, was more easily realized in these latter, owing to the absence of tradition or passive resistance, and it is not surprising that it should be in the North, chosen land of missionary effort in France, that the movement of *fraternités* has realized its fullest effort. It has, from the first, transformed the evangelistic posts, often precariously held, into centers shining with life and light. Then the churches of the region understood in their turn the part they might have in these new methods, or rather the new spirit of conquest for evangelization. Finally, the country churches, situated so that evangelistic work at least to any great extent is impossible, have adapted the type of *fraternité* most suited to their needs and have created the parish houses where are established all forms of young people's work, clubs for the adults, etc., which are

open every day and become the habitual gathering place, the bond of fraternal meetings of the parish.

Parish houses, *fraternités* annexed to the church, *fraternités* with their own autonomy, these are the three types of *fraternités*, differing in their methods of activity but issuing from the same initial thought. This enumeration permits us to set aside the many criticisms aimed at *fraternités* as subservient to a political party or as hostile to the form of the church or as suitable solely to city populations. *Fraternités* are, on the contrary, capable of adapting themselves to most diverse conditions and to meet all the actual needs of the preaching of the Gospel.

Since 1918, the *fraternité* movement has made definite progress. Six *fraternités* (annexed to churches) have been established; at Dunkerque, Calais, Bruay, Douai, Henin Liétard, Valenciennes and two (parish houses) at Quiévy and Walincourt. Some of them are already prosperous. Again other *fraternités* have developed at Saint-Quentin, Maubeuge, etc.

It is extremely interesting to observe the development of these works and the constant effort to find a definite formula for *fraternités*. This one creates in its bosom with the most devoted of its members a sort of church; another after having formed a church creates a new autonomous *fraternité*, while in others the *fraternité* annexed to the church is the intermediary between the *fraternité* (*foyer du peuple*) and the parish house, serving at the same time as the instrument of conquest and the rallying of the activity of the church. Each type has its evident advantages but up to the present it has been impossible to predict which will prevail. But if one considers that the Reformation took not less than half a century to evolve a church constitution which would meet its principles and contemporary necessities, it is not surprising that after twenty-five years we are still groping to lay out the plans of the present-day church. However that may be, the efforts continue and multiply. The time is coming when every church of the North will be a *fraternité*, or will double itself by forming a *fraternité*. Moreover our region will be a splendid experiment field for *fraternités* in centers so diverse as those of the big city and the country, workingmen and trades-people, Huguenots of inheritance and proselytes of yesterday.

RECOLLECTIONS OF A McALL WORKER

"One story, of unusual import, in the work of the McAll Mission is that of the conversion and subsequent history of a man still living and still preaching, Rev. Fred Christol. In the late seventies Mr. Christol was a student at the *Beaux Arts*. He was a thoughtful young man who had renounced ecclesiasticism and had become a freethinker. In one of the McAll halls in Paris his attention was riveted upon the teaching of the New Testament and he became an enthusiastic student of the Bible and later a follower of Christ. He determined to go out to preach the Gospel in His name and following a theological course he went with his wife to Basutoland where for more than twenty years he worked among the dark-skinned natives. Of his six children four are now in the mission field and at a recent gathering of the missionary committees in Paris M. Frank Christol, one of the sons, now a missionary at Cameroun, portrayed the needs of his field of labor calling upon his fellow Christians to aid him in the menacing struggle against Islam in the Cameroun country. This is only one of the results of Dr. McAll's decision to uproot himself from a pleasant English pastorate in order to become a missionary to the people of France."—*The Missionary Review of the World*.

An anniversary year is always one of reminiscence. M. Christol's memories of the early days in the Mission are of interest to all who hold in loving reverence the men who were its founders; he writes:

"There is an account in an old fairy tale of a personage who presented himself at first in simple attire and who appeared afterward in a magnificent costume. It is somewhat after this manner that my recollection of the McAll Mission fifty years ago runs.

"A friend said to me one evening, 'Suppose we go to the *salle* in the rue de Belleville where religious meetings are being held?' To my regret I have forgotten the name of this friend, so short is human memory. But I have not forgotten the invitation and I praise God for setting me on the path of this brother, who I am sure some day to find again.

"We found the *salle* large, its only decorations being two or three Bible texts printed on calico. There were chairs and

a table upon which was a covered box that served as a pulpit, and also a harmonium. The audience was large, very attentive and full of sympathy.

"The man who was presiding and whom I can still see was M. Robert McAll, who, with a beautiful smile, a surpassing amiability and a very pronounced English accent, directed the singing. The organist was Mme McAll. She appeared so happy at being where she was that one felt she would not have exchanged her seat for the golden throne of the English queen and empress of India.

"On entering, each one was handed a small book bearing no title, but containing a number of songs without music. This was the ancestor of the beautiful edition of the *Cantiques Populaires* which today is in use everywhere and of which over 340,000 copies have been printed. After the singing there was a short address. Near the platform was a printed notice which enjoined upon all who spoke in the *salle* to abstain from controversy and politics and not to talk more than ten minutes. Perhaps it was M. Peretto who was speaking that night with a compelling and incisive appeal, such as he knew so well how to make. Then M. McAll, after another hymn with great enthusiasm, added a few words and read a striking historical incident; a friend made a brief prayer followed by another hymn in which everyone joined, and the meeting was over. M. McAll meanwhile had time enough to get to the door where he gave his hand to everyone, speaking appropriate words of kindness to each as they went out. Who can recount the influence of this simple handshake and of this affectionate look? In any case, no one had ever seen a French pastor shake hands with his members as they went out from church!

"But what struck me above all was to hear the Gospel announced with such simplicity, such force and in so attractive a way. It was from the high pulpit, with sermons preached by a man in a gown who was listened to with respect and drowsiness, that I had known the Gospel. Never had I seen anything so alive as this 'family gathering.' It was something new, for the Gospel does not produce *cnnui*; on the contrary, there is in it that which is the most interesting, the most vital and the most human.

"There is no need of beautiful churches; of great organs; of tapestries and stained glass; no more than there is need of beautiful discourses with cadenced phrases and eloquent periods. The Gospel is sufficient unto itself when one utters it in love, a profound love for Him who gave his life for us and with an ardent love also for the soul of one's neighbor, 'the brother for whom Christ died.'

"From that evening in Belleville I was conquered. It was, if I remember correctly, at the beginning of 1875, and as I knew co-workers were wanted in the Mission, I offered myself to M. McAll for any service that I could render, to sweep the hall or distribute invitations at the door. I was at the time professor of design in the schools of the City of Paris, but I found that there was something better to do than to continue these studies, however successful it was prophesied I would be, in having part in this beautiful Gospel undertaking, which ere long was destined to grow into a great work.

* * * * *

"At a stroke, without my even having thought of it, my career took an entirely different direction, but a direction as to which I have never had the slightest regret.

"I became, little by little, a worker in the *Mission Populaire*, at first at the door, urging passers-by to enter, then encouraged by my friends, venturing to make brief addresses, first in the rue d'Allemagne *salle* and then in the boulevard de Menilmontant and later in those of Belleville and of the Faubourg St. Antoine. The last named is the only one which now remains in Paris of all of those that were opened at the beginning of the work.

"There was an impressiveness in the manner in which the conferences were attended. The halls, shops for the most part, were almost too small for the groups which pressed into them. It was moving to hear an appeal for repentance made by M. Peretto, or to hear M. Saillens, then a young man, sing one of his beautiful songs. Sometimes also M. Sainton sang, accompanying himself on his violin. M. Sagnol, as well as his two brothers, were often among the speakers in whose vibrant words one could sense the life-giving sap of the Gospel. Others who we loved to hear were Pastors Theodore Monod and Fallot, as well as our dear friend, Hirsch, not forgetting M. Ambresin,

the author of the beautiful hymn, "More Than Conqueror," and M. Van der Becken, who afterward became pastor in Jersey. Nor can we forget still other friends whose interest in the Mission brought so much courage to its founder: M. and Mme de Watteville; Mlle Arbousset, daughter of the pioneer missionary in Basutoland, South Africa, and M. Jouy, so beloved of the poor; Mrs. Matheson, to whom is due the creation of the work at Nemours; then the two valiant pastors, Dodds and Grieg, both of whom came from Scotland expressly to be co-workers in the Mission, as well as the brothers Molliet. How many others one might cite whose faithful testimony bore fruit so large that the full story of their work will never be told until the time 'when the work of everyone shall be manifested.'

"We bless God for the privilege of having known at first hand the Mission and its founder. The latter's personality was not only profoundly sympathetic, it was itself a demonstration of the power of God. M. McAll had been at first an architect before whom there lay a beautiful future as buildings erected from his plans testify; the church of London Road, at Leicester; the chapel of the free church at Torquay, etc., but once he was convinced of the value and of the power of the Gospel, no longer satisfied to give but a fraction of his time to it, without hesitation he entered upon his theological studies and preached in England up to the time of his installation in Paris. He was then fifty years old.

"M. McAll belonged to the order of social Christianity, as did Oberlin, John Bost and many others, though the term itself had not been invented, but all the same it was realized that Christianity must show itself by its works and manifest itself by its activities. Whoever calls himself Christian and does nothing for others and for the advancement of the Kingdom of God is unworthy of this title.

"Our friend conceived the idea of holding Sunday-schools in the Mission halls, which presently counted more than two thousand children. He created also the Thursday-schools, which as yet existed nowhere, but which have now multiplied so largely and have led to the establishment of *Ecoles de garde*.

"Our Christmas tree fêtes were for our little world occasions of great excitement long before the actual hour of cele-

bration. People were not blasé in those days; movies which intoxicate young minds and take out the color from everything which belongs to the simple life had not yet made their appearance. Our Christmas fêtes on the other hand offered splendid opportunities to announce the Gospel, for many parents accompanied their children. Today, although our Christmas trees are more numerous—and despite guncotton and electricity—they do not excite perhaps as much agitation in young hearts.

“It is often my experience to meet in Paris and elsewhere friends who remind me after half a century that they used to take part in our schools or at these fêtes and that they have become members of our churches and even of their boards of counsel.

“It was toward 1878 that I was asked to be the director of the work of the Mission’s schools, a position which I accepted with some hesitation, for I was taking art courses at the *Ecole des Beaux Arts* and was, in fact, professor of design; but I felt compelled to accept because the director, M. Maitland-Hériot, who loved to repeat the story that he was related to the captain of the *Bellerophon*, which had given Napoleon such a warm welcome in 1815, was obliged to return to England. And so, little by little, I had to renounce my vocation as an artist. One cannot prepare pictures for the Salon and occupy himself with evangelism to the degree that the latter was set before me! We had zealous co-workers; students of the Theological Seminary and of the House of Missions. It was then that I first made the acquaintance of Pastor Bach, who was directing the large school of the Boulevard de la Gare. I cannot forget two of my fellow-students of the *Beaux Arts*, the lamented Eugène Burnand and Renri de Rodt, who later on became a pastor in Switzerland.

“We went to the poorest of the poor, to those in greatest necessity ‘along the highways and hedges.’ There was at that time in Belleville an enclosed court, a great agglomeration of poor people, rag pickers, beggars, the wretched of every sort, whom we often visited. *Chiffon Ville* (the city of rags), as we designated this quarter, has disappeared and the quarter been transformed, but the word of life which was sown there has surely not been lost. The Exposition of 1878 furnished a splendid opportunity to announce the Gospel in a movable hall,

which since then has served as a church in Bercy. Thousands and scores of thousands of copies of the Gospel have been distributed. Certainly all this work has not perished, for though there be in a field stones, thorns, brambles and evil birds, there is also good soil where the grain can increase a hundredfold.

"We were adventurers somewhat different, no doubt, from those of today. The twenty or more halls which were opened in Paris, of which many held daily services and where our venerable friend, Mme Dalencourt, directed in the daytime a work for mothers which continues still, were not sufficient. We had to rent dance halls; meetings were announced by posters and brought together listeners of a sort sufficiently tumultuous; nevertheless, only rarely did we have to call upon the police for help! As a whole, the auditors listened intently to the appeals addressed to them. The conference halls were not dormitories, but rather fields of battle where was decided for many the question of salvation and of eternal life.

"Nor do we forget the outskirts of Paris where we also rented dance halls. Having given notice to the mayor and having requested the drummer of the *commune* to announce a meeting for the evening, we encountered listeners of the most mixed and curious sort and professional disturbers of the peace before whom one could not show timidity or hesitation in his words, but, nevertheless, it was quite worth while to talk of the supreme message of divine love.

"We pursued somewhat the same sort of work with the children. One day I rented the *Salle Rivoli*, situated near the Charlemagne school, for a fête which brought together more than six hundred of our children.

* * * * *

"In 1880, on the arrival in Paris of the missionary Coillard, who had returned from an exploration of the Zambeze, we held a great gathering of children in the Belleville *salle*. My memory of this day is particularly vivid because at the conclusion of the fête M. Coillard, who was looking for co-workers for the Mission he wanted to establish among the Barotsi, said to me with much gusto, 'Will you not come with us?' I replied that I had no suitable preparation for such a task. His answer was, 'But what we want is a layman who wishes to work for the advancement of the Kingdom of God.'

Again I answered, 'But I cannot leave my mother.' With these words we separated. M. Coillard continued his appeals without success, although the necessary funds were subscribed.

"During this period I lost my beloved mother and on the advice of my friends Appia and Fallot, though not without hesitation, I offered my services to M. Coillard. These recollections are getting rather personal, for which I must ask to be excused. I should add, however, that a little later M. and Mme McAll invited the co-workers of the Mission to their garden at Auteuil. Incidentally I announced my intention to M. McAll, while we were walking in his garden. To my great surprise I found that my decision was painful to him. He went up to his study and did not show himself again all the afternoon. I was heartbroken more than I can say at having given pain to this dear and venerable friend. Happily, however, M. Greig, recently arrived from Scotland and, well equipped with his French, though with a decided English accent, was able to take my place and to fill it much better than I had been able to do. I might prolong these recollections, but what I have already said is sufficient to show the unfailing, actual power of the living Word.

"Others better qualified than I will be able to speak of the influence of the Mission upon our French Protestantism, whose activity it has greatly enlarged and upon the duty of evangelization which it has brought into evidence.

"As for us, we praise God from the depths of our souls that the salvation which is faith in Jesus Christ, Son of God and Son of man, crucified and risen again, has been fully proclaimed in places where it would never have penetrated except for this brother, who was led by God's own appeal to found the Mission, which has now celebrated its fiftieth anniversary. All the co-workers, not forgetting the zealous women, from M. Rosseuw Saint-Hilaire, member of the Institute, even to M. H——, a cabman of the olden time, have found in this work of popular evangelization a magnificent lesson which we who continue to work today have also learned, as to the source of spiritual strength.

"May this dear *Mission Populaire* live and increase more and more by the grace of God and the help of the Holy Spirit, for the glory of our Saviour, the salvation of souls and the benefit of our beloved country."

FRED CHRISTOL

THE WINTER AT "LA FRATERNITE," ROUEN

By

ITS DIRECTOR, J. LAFON

The *Fraternité*, despite an inimical clerical campaign directed against it with much bitterness, began its winter service with a new spirit. The opening attendance was larger than in preceding years; the Christian Unions, Boy and Girl Scouts, the older unions of young men and young women as well as the section for the children were all reorganized and regrouped.

We have had the joy of welcoming from America a new helper, Miss Stimson, who has devoted herself especially to the children and has taught them all sorts of new games.

The religious meetings have been fairly well attended; family evenings have filled the hall.

An illustrated lecture on the "*Fraternités* of France," another on the "*Fraternité* of Nantes," have permitted our friends to understand the size and vigor of the *fraternité* movement in France.

In November our Anti-Alcohol League held its first annual assembly, which brought together a large number of adherents; we also celebrated the centenary of evangelical missions.

The *Fraternité* has undertaken the sale each Saturday in its immediate neighborhood of *La Solidarité Sociale* the program of which is the adaptation of evangelical principles to the social life.

Our club for social studies has developed into a separate existence although remaining connected with the *Fraternité*.

ROUEN—THE IMPRESSIONS OF A LICENTIATE

The privilege has been granted me of spending some time at the *Fraternité* of Rouen under the patronage of *La Mission Populaire*. Directed successively by MM. Le Berre and Lafon, the opportunity has been given me of observing a work of evangelism of a particular type flourishing in a workingmen's quarter.

The vacation period gives to this work, it is true, an entirely different aspect from that it bears in winter, as a large number of the activities are suspended; to the profit of the recruiting of the children. The scholars having vacation are gathered every day and placed under the care of two supervisors. It is the task of these latter to educate them by every possible



THE "FRATERNITÉ" AT ROUEN

means and by that same means to make the *Fraternité* so attractive that they will attach themselves to it definitely.

It is unnecessary to enlarge on the value of such an apprenticeship for a theological student. He is put to the test and beyond the pedagogic theories he is learning to know is revealed to him the real secret of authority, the prayer of intercession. He must moreover observe the children's lives and acquire by that a knowledge of their needs, to which he must respond later.

But this is but one of the branches of activity of a licentiate; he has his part to play in the religious life of the work, the young men's and young women's unions. The juniors claim from him a most varied and sympathetic attention.

Among his other activities—colportage, visiting, meetings, etc.—that which occupies the central place is the Wednesday evening prayer meeting; happy is he who has spent blessed hours where he felt himself merged in the group of those who “ask and receive.” The heart of the people beat as one, the serene power of God manifests itself.

Such a source of life in the midst of a quarter vitiated by hard labor, promiscuous living, alcohol and vice is a benediction for many. I have the firm conviction that there is planted the cross!

HEUZÉ

ACTIVITY OF THE “FOYER BON ACCUEIL” AT RHEIMS

McAll friends will remember that the Church at Rheims owes its existence largely to the evangelization of Rheims undertaken by Dr. McAll in the early days of the Mission's existence; for a number of years we had a post and an agent at Rheims.

They will not have forgotten either how fearfully Rheims suffered during the war.

When Pastor Gonin wrote asking us if we could not assist him and his church in recommencing their work of evangelization in the poorer district of the town, we did not see any possibility of doing otherwise and sent 2000 francs for that purpose. This little report tells briefly what use Pastor Gonin made of the money thus sent and his desire to be able to continue the work.

HENRI GUXE

The work among the poorer population of Rheims in the suburb of Laon has been able to extend its influence, thanks to the McAll Mission, which came to its help.

During 1922 the activity of the *Foyer* has been fourfold:

First.—The *Foyer Bon Accueil*, so called by our *habitués* themselves, has been opened every day from 5 to 9 in the evening for the men and big boys. There they found different books and reviews, games, writing materials and someone to receive and talk with them. But the results of this attempt have not been what we hoped for and expected.

Second.—Every Wednesday afternoon we have had mothers' meeting in the hall. The women come with their smaller children and their work. The pastor's wife or the parish deaconess endeavor to instruct them while they sew, by means of talks and readings; they sing a few hymns and the meeting closes with prayer; the average attendance has been twenty-five.

Third.—Every Sunday afternoon the junior boys meet in the hall; there are from fifteen to twenty of these lads and they are most enthusiastic and regular.

Fourth.—Every Friday evening and sometimes another week evening in addition, we hold a meeting in the hall for the people of the district.

Regularly every second Friday this meeting is a Gospel one; the alternate meeting is social. This sort of meeting is much appreciated by the people. We do our best to make them interesting and varied. Recently we had a professor come and talk about *Pasteur*, next week we shall have a lecture on Morocco, by a lady who has just been visiting that country; her talk will be illustrated by slides. We have also games for the children, with competitions and distributions of little rewards. We have literary and musical evenings; cinematographic representations, etc. All these social evenings have been more and more successful and we have had an average attendance mounting to 150. We close with a cup of tea or coffee and a very simple and short little Gospel service. We find these social meetings an excellent means of strengthening the links between our parishioners and ourselves and of drawing in the outsiders.

On Christmas Day in the *Foyer*, the young men and women of the Christian associations of the church gave to the poorest of the old people of the town a supper followed by music, recitations, etc.

To resume; the year 1922 has marked a very notable progress in the work of evangelization in the quarter of Laon. We can say that our *Foyer Bon Accueil* has accomplished great good by its several forms of activity and that we owe much to the help given to us by the McAll Mission, thanks to the generosity of our American friends.

How thankful we shall be if it is possible to have this help again vouchsafed to us so that we may be able to continue and to increase our religious, moral and social influence in the midst of this district so populous and so needy of these best things.

G. GONIN, *Pastor of Rheims*

A ROUBAIX INCIDENT

R. FERRET

We have some precious encouragement in individual cases. One of our young men is becoming a most active worker; he has drawn several other young men into the band of colporteurs, he is the life of the temperance movement, and his activity is as intelligent and as serious as it is zealous. He looks after our "Wolf-cubs" very regularly and with much interest. Several active members of the *Croix-Bleue* get up, on their own initiative, social meetings every week, in one or the other of their homes, so as to encourage and support the recent pledge signers. I have warned them of the danger of these little gatherings degenerating into gossip and scandal, and to avoid this danger one of the members introduces a subject for debate at each meeting. After a discussion of the subject, the meeting closes with a passage of the Bible and a prayer. Mlle Béley (the evangelist) has been able to attend the greater number of these little gatherings and has been very favorably impressed by them. A certain number of new recruits are by degrees being assimilated with our nucleus of adherents; among these one of the most interesting is a young man of 18, with whom we first came into contact a year ago. He was then a "hooligan" in the most accepted sense of the term, belonging to a band of blackguards, street girls, etc., who got their livelihood by gambling, etc.; he had for the third time run away from home, taking with him one hundred francs belonging to his employer. He was brought to the *Solidarité* one Sunday by one of our oldest adherents. Since then he has never ceased

coming very regularly to our meetings; he is one of the most frequent visitors at our home and goes often as well to the Durands (M. Durand is the pastor of Roubaix); he has been now for a considerable time a teetotaler, is most wonderfully devoted to us as well as to the *Solidarité* and has really awakened to a desire for a higher life. Some time ago, thanks to the blundering attitude, or I might even say to the boyish tricks of some of our young men, he broke his pledge in a moment of anger and discouragement, but he immediately came to tell me all about it and signed again at once. He has completely ceased to see his former companions. A short time ago he accidentally met two or three of them who succeeded by ruse in getting him to go with them, then they got him to gamble (he was a passionate gambler before), but they did not succeed in getting him to drink. He came to tell me all about it and wept like a child as he understood all there was of wrong and danger about what he had done, and I took advantage of the opportunity to draw his attention to the weakness of his will, of which he had been too proud; this will perhaps be for him an occasion to learn the efficacy of prayer and the need of counting on the help from on high. However that may be, he is now resolutely turned away from his past life; he told me one day, soon after his first relapse, "I am very fond of my life, but I would sooner die than begin again as I was before," and it was evidently not a mere phrase on his lips. There may still be surprises but I think the experiments he has already made have had sufficiently deep results for him to be brought back to us, should he be led away again, by the need for what he has learned to know and to love.

A short time after he started coming to us, his younger brother followed him and became a member of the Band of Hope, of the Wolf-cubs, and of the Thursday-school. The father who often used to drink and then go home to smash the furniture and beat his family has followed the boys and with his wife has signed the pledge.

* * * * *

Since the autumn M. Cooreman has been directing the work at Ivry, which is supported by *La Société Centrale Evangélique*, at the same time continuing his splendid labor at Bicêtre which is under the charge of *La Mission Populaire Evangélique*.

**THE NATIONAL DIRECTOR "COMITE DE SECOURS"
SUGGESTS SUMMER PREPARATIONS FOR CHRISTMAS**

OUR CHRISTMAS GIFTS—MRS. JAMES C. COLGATE

May there not be sent from many American homes, where the Christ child is loved and where many are planning gifts to rejoice the hearts of all whom they hold dear, at the next Christmas season, offerings as in long years ago in Bethlehem of Judea, "gold, frankincense and myrrh," that the Christ child may have a royal welcome in the hearts of hundreds of little children, who, but for your generous kindness would not learn of his love and helpfulness?

Three presents from you to these children, for their Christmas fêtes, are not too much to ask!

Toys of all kinds, and the needed little dresses, suits, warm coats and sweaters, pretty handkerchiefs, heavy stockings and underclothes, daintily packed, will receive a grateful welcome from the hardworking mothers, who have so much difficulty in supplying the necessities of life.

Only two of our four cases reached Paris in time for Christmas last year. Will you not send promptly this autumn?

Our boxes must be shipped the first of October, if they are to reach their destination in time for Christmas. (Cases marked *Cadeaux de Noel* take precedence of shipments.) The depot at Elizabeth will be opened to receive your gifts the first of September.

OF INTEREST TO JUNIORS

On Thursday, March 1st, there was given a "French Tea" at the Vassar Club, under the auspices of the New York Auxiliary. A committee formed to organize junior McAll work in the city, sent out invitations to young girls in different schools and churches, in an effort to interest them in the Vacation Colonies. About one hundred and forty girls attended the tea, and followed the program with real interest and enthusiasm. While the audience was assembling, a trio of violin, 'cello and piano played delightful selections. After the music, Mrs. James C. Colgate showed very appealing pictures of the Vacation Homes and some of the children in them, and explained what the Homes stood for and what they meant to the French children. Then Mrs. James M. Pratt spoke for a few minutes.

Bringing a very vivid picture of what Fresh Air Fund work means to children in America, she impressed us all with the need of a similar work for the French children and suggested that a junior McAll organization be started for this purpose. At the close of this appeal, Mlle Louza Riane, in costume, sang some charming French songs which added greatly to the French atmosphere. The audience was obviously pleased and sympathetic, and it only needed Mr. Guthrie Speers' excellent inspirational talk which followed, to turn the enthusiasm into action. Tea was served following the program, and about sixty-five girls became members of a junior McAll and paid their dollar on the spot.

The committee feels that the McAll juniors have been reached and plans are now being made to assemble them again in order to effect an organization and map out its program.

On February 7th, the "Philadelphia League" Junior Auxiliary (composed of business girls) was organized.

On February 13th the Boston Juniors were organized.

HOME DEPARTMENT

Board in French Families

People going abroad and wishing to be received or have their children received, as paying guests, in a French family, will do well to apply to the *Comité Protestant Français* (at the headquarters of the Federation of the French Protestant Churches), 8 rue de la Victoire, Paris, where they will receive reliable information. This opportunity of enjoying French family life has been made possible through an effort of the French Protestant Federation to improve the painful situation of the French pastors, many of whom by reason of the rapid increase in the cost of living and the inability of the Church Boards to pay larger salaries are obliged to supplement in some way. The secretary of the Committee, Pastor André Monod, has made a list of Protestant people, mostly ministers, who will receive paying guests.

There are three classes of these:

First.—High-class boarding schools and families in Paris or other cities, supplying besides French lessons, all accomplishments, chaperoning, etc.

Second.—More simple homes of clergymen's families, in

Paris or country towns, French lessons, attending college lectures, etc.

Third.—Still simpler life in country ministers' families where no servants are kept. French lessons and instruction in housekeeping, French cooking, etc.

Belvidere at Work The members of Belvidere Auxiliary were entertained at a musicale at the home of Mrs. Wm. H. Morrow. Each guest was requested to bring a two-pound ball of carpet rags to be sent in the relief boxes for France.

It was a delightful social event; 245 pounds of carpet rags were contributed and enough money to purchase thirty pounds of warp from which 125 yards of carpet can be woven. The consignment was valued at \$55.

Philadelphia Relief Work Under the splendid leadership of Mrs. Roberts Le Boutillier and her Relief Committee the Philadelphia Auxiliary has awakened to fuller responsibility in relief work. An all-day sewing meeting called together about seventy-five women to sew and hear an inspiring talk by Mrs. Colgate, and they are sending quantities of materials and garments as well as some money to the Elizabeth Shipping Depot. The indefatigable chairman is full of plans for next year.

The House Beautiful With its unfailing ingenuity the Hartford Auxiliary gave a unique entertainment which added \$2,700 to its funds. The following press notice outlines the plan:

"Things of beauty abounded at the House Beautiful, held Tuesday afternoon and evening in the ballroom of the Hartford Club, under the auspices of the Hartford McAll Auxiliary, for the benefit of the McAll Mission work in France. All the beautiful things to be found in the ideal home were displayed in 'stalls,' each representing a different room, appropriately furnished by G. Fox & Company. The living room, library, dining room, butler's pantry, sun parlor, garden, attic, nursery, bathroom, sewing room, bedroom and tea garden were all elaborately and tastefully arranged, with the most attractive accessories, which the members of the committees had been making for several weeks. About a thousand persons attended

during the afternoon and evening, which, in addition to the large amounts raised from the sale in each room, ensured large financial return. Luncheon, tea and supper were served in the tea garden, which was decorated in pagoda effect, with roses and wisteria. Simmons' orchestra provided concert music during the afternoon and evening."

**Mme Greig
Sails**

Mme Charles E. Greig sailed on *La France* March 14th, returning to her home at Bercy. She has spoken fourteen times and in many auxiliaries in the Mission's interest, winning many friends and reviving the interest of older ones. The Association's grateful appreciation goes with her. In a farewell letter Mme Greig wrote, "I am carrying back to Europe memories of dear friends and great kindnesses shown to me. It will be cheering to think of when I am feeling lonely. The longer I stay here the more I understand the attraction of this land and the hospitality of its people. I feel very sad about going but the church of Bercy needs me and my dear one said, 'Carry on the work.' I want to do so according to my capacity."

**Death of
Mrs. H. B. F.
Macfarland**

The Association is again called to mourn the loss of a devoted officer and friend in the death of Mrs. H. B. F. Macfarland. For many years the able and beloved president of the Washington Auxiliary and for some years past a state vice-president of the Association, Mrs. Macfarland gave a valued service, consecrating her many talents to the work she loved so loyally.

**Easton
Auxiliary**

The Easton Auxiliary has suffered a great loss in the death, on February 7th last, of its secretary, Miss Esther T. Baker, after twenty-two years of continuous service in that office.

Miss Baker in her youth passed six years in France, mostly in the provinces, and grew to know and love the people of that land, felt also the spirituality of their nature and their need of a simple Gospel such as given by the McAll Mission, so that her heart was enlisted in the work. Her enthusiasm and fidelity with her natural gift of expression and the charm of a lovable personality make her departure a cause of great sorrow to the Auxiliary.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

February 10, 1923—April 11, 1923—\$53,215.99

MASSACHUSETTS, \$4,111.85		Plainfield Auxiliary	\$1,701 43
Boston Auxiliary	\$3,040 35	Princeton Circle	225 00
Lexington	86 50	Trenton Auxiliary	121 00
Manchester	5 00	PENNSYLVANIA, \$10,651.68	
Northampton Auxiliary	100 00	Anonymous	\$2 00
Pittsfield Auxiliary	600 00	Ardmore	36 00
Springfield Auxiliary	180 00	Chester Auxiliary	277 00
Worcester Auxiliary	100 00	Easton Auxiliary	539 45
RHODE ISLAND, \$356.50		Easton, French History Club	124 00
Newport	\$36 00	Philadelphia Auxiliary	4,863.73
Providence Auxiliary	220 50	Philadelphia Junior Auxili- ary	286 00
Providence Junior Auxiliary	100 00	Pittsburgh Auxiliary	2,859 00
CONNECTICUT, \$3,619.60		Pittsburgh	105 00
Hartford Auxiliary	\$1,597 00	Sewickley Auxiliary	1,037 00
Hartford Junior Auxiliary	218 00	Warren	16 00
Meriden Auxiliary	250 00	West Chester Auxiliary	91 50
New Britain Auxiliary	160 00	Wilkes-Barre Auxiliary	415 00
New Britain Children's Aux- iliary	50 00	OHIO, \$263.50	
New Haven Auxiliary	1,185 00	Dayton Auxiliary	263 50
Norwich Auxiliary	159 60	DELAWARE, \$248.00	
NEW YORK, \$19,499.58		DuPont Memorial	\$100 00
Albany	\$97 00	Wilmington Auxiliary	148 00
Brooklyn Auxiliary	2,507 32	MARYLAND, \$1,554.80	
Brooklyn Junior Auxiliary	212 00	Baltimore Auxiliary	\$1,536 80
Buffalo Auxiliary	2,521 00	Baltimore Junior Auxiliary	18 00
Buffalo Junior Auxiliary	177 00	DISTRICT OF COLUMBIA, \$1,304.52	
Catskill	50 00	Washington Auxiliary	\$1,304 52
Ithaca Circle	450 00	ILLINOIS, \$700.00	
New York Auxiliary	11,268 26	Chicago Auxiliary	\$600 00
New York Junior Auxiliary	265 00	Lake Forest	100 00
New York	100 00	MICHIGAN, \$333.00	
Rochester Auxiliary	600 00	Detroit Auxiliary	\$333 00
Rome Friends	54 00	WISCONSIN, \$50.00	
Syracuse Auxiliary	270 00	Milwaukee Auxiliary	\$50 00
Troy Auxiliary	898 00	MINNESOTA, \$953.00	
Utica Auxiliary	30 00	Minneapolis Auxiliary	\$462 00
NEW JERSEY, \$9,039.50		St. Paul Auxiliary	491 00
Belvidere Auxiliary	\$103 00	MISSOURI, \$100.00	
Bloomfield, First Presbyter- ian Church	8 58	St. Louis	\$100 00
Elizabeth Auxiliary	1,301 56	IOWA, \$147.00	
Englewood	35 00	Sioux City Auxiliary	\$147 00
Haddonfield, First Presby- terian Church	50 00	Anonymous	\$200 00
Montclair Auxiliary	1,562 50	Royalty on "Deer Godchild"	4 71
Morristown Auxiliary	46 00	Per National W. C. T. Union	36 00
Newark Auxiliary	414 00	Per Sale of Christmas Cards	42 75
New Brunswick Auxiliary	1,536 75		
Orange Auxiliary	1,734 68		
Orange Junior Auxiliary	200 00		

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

THE AMERICAN McALL ASSOCIATION

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